2: Schaden--137 E-4,5 (1948-1954) 1962 SM4 Guarani SM4

/111 cont./
many other regions of the globe (3).

3. /From p. 149 of the original source./ "... in some primitive tribes, such as, for example, the Australian aborigines, it is the man who conceives the child, dreaming about it and telling the dream to his wife. Thus in this way a child is occasionally born to them, for which the woman only performs the function of hatcher, hatching the egg that has arrived owing to the good graces of the husband" (Montagu, 1952). And thus many examples.

According to Poýdjú from Araribá, nowadays many Ñandéva already admit that the children are "made by the father," but "the old belief is that they are sent by Ñanderuvuvusú and Ñanderykeý." But there is also always recognized -- he tells me -- the need for sexual relations for conception. And they were necessary simply because Ñanderykeý wanted it to be so. Therefore, the child is sent by the gods. The father receives it in a dream, tells the dream to the mother, and she becomes pregnant. When the mother conceives without the father's having dreamed, it is because the ayvú(kué) (soul) had already been looking for the woman in order to be born or reborn by her. The woman, too, may have the dream, either of a boy or of a girl, but being a boy, the child is considered the son of the father, that is, he came from Ñanderú(vutsú) and Ñanderykeý to the father. The male child is a child of the father, the female /112/ one is of the mother. This in spite of the fact that within the structure of the family consanguinity is considered bilateral and not bilinear and that the father, for example, is subject to couvade even when a daughter is born to him (4).

4. /From p. 149 of the original source./ In spite of the different impression gained by the

/112 cont./

842 After some time she became pregnant. And twins were born.
159 They are Cândido Rondon and Nicolau Marcolino. They are
787 now three years old. "Since then I have believed what the
Ñanderú said. Before I did not pray. I did not 'abuse' it, but
sometimes I doubted. Now I do not doubt any more." Before
this Poýdjú, so he says, had no prayer, that is, he had not re-
ceived in a dream individual inspiration in this sense. He says
that he grew old without a prayer. Later he received two more
prayers. When I met him, he had three. Some people, as we
shall see, have more prayers. Poýdjú's wife, called Takuáporã,
[775] has four. On the occasion of my visits, Poýdjú's eldest son had
not yet been reborn, but he had already sent a prayer (the third
one) to his father in a dream. The other prayer (the second one)
was sent by the brother, Avákaudjú. The latter had not yet been
reborn either.

77 One might suspect the existence of a contradiction in the
787 informant's report: saying first that the children are sent by
842 Ñanderú and Ñanderykey, then deceased persons are referred to
as bearers of "souls," respectively "prayers." But it is that the
deities do not always appear personally in the dream: some-
times they send the dead to bring the prayers to those who are
grieved here on earth. And another important fact is to be noted
in Poýdjú's explanation: there is, in a certain sense, a mystical
identification between the souls /113/ sent to earth in order to
be (re)incarnated and the prayers, porahêi, which the individual
receives as gifts from the supernatural world and which he uses,
in any situation, in order to get in contact with the deities and
have religious consolation.

775 The doctrine of conception and reincarnation taught by
774 Fernando Tapari, religious chief of the Ñandéva village of
842 Jacareí, is summarized as follows: Ñandedjára ("Our Lord") can
[756] send to the parents a child that has not yet lived in this world.
[622] It is on the occasion of the birth that the soul, ñeẽ ("speech"), is
conferred on him. In case of reincarnation, it is always the
• [833] spirit of a dead child that is reborn by the same mother, the con-
ception taking place either at the time of death or later,
without need of sexual relations.

2: Schaden--143 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

/114 cont./

77 And it contributes, finally, to the mystical identification of
842 the earthly humanity with the celestial one -- i.e., the
184 tavýterẽ --, the constant theme of the religious songs of the Kayová. Through conception the celestial children (tavytera) are incarnated, sent by the civilizer hero Paĩ Kuará, and come mainly from a region of the firmament, the yrukúýtétẽ, located in the direction of the southwest. The child that dies returns to the yrukúýtétẽ; it may be reincarnated, being reborn by the same mother, if the family grieves greatly over the death of the little one. Adults, however, do not return to earth, nor would they want to. (This principally according to explanations
• [833] by Paĩ Tomás of Dourados.) As for sexual relations, they are thought of, so I have heard, as a coadjutant factor, not always strictly indispensable for conception.

774 With the exception of two Ñandéva doctor-sorcerers,
756 Fernando and Hilário, from the village of Jacareĩ, and perhaps
115 one or another Kayová, all the experts on Guaraní doctrine with whom I worked admitted as certain the plurality of the human soul. Those two specialists, however, insisted premptorily that man has only one soul, ñanénẽ (guẽ), which is in the chest. Perhaps they were closer to the ideas that were dominant in pre-Jesuit times.

774 The most characteristic doctrine is that of the Ñandéva, for whom, aside from the exceptions mentioned, the soul is composed of several units, two or more in number, but in any case belonging to two basic categories, the spiritual tendencies, on the one hand, and the vital and instinctive ones on the other hand. The
[[171] pluralist concept of the soul is obviously not peculiar to the Guaraní and much less to the Ñandéva subgroup, for it has been reported innumerable times among South American native tribes.
774 But the reduction of this plurality to an opposition between the
179 spiritual manifestations and the vital tendencies of the individual
797 seems to constitute an exceptional case, which may perhaps be accounted for by the /115/ Jesuit catechism. True, the missionaries did not teach the Guaraní that a man is the bearer of two souls, but the idea of good and bad inclinations in constant opposition and struggle within each one, plus the moral demand